9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa



stranger came through the country our fathers lay in wait for him and killed him, but we are learning and have to learn to give him food and a night's shelter. Repent and let your hearts be washed!

We differ from other Christians because we baptize in Jordan, and they baptize in a dish in the church. They say we are wrong, but we say we do what Christ told us to do. They also say we are wrong to marry more than one wife. The words we say are just the same as the creed of those at Kabembe (i.e. Lutherans) with two differences, that of baptism and that of having more than one wife.

Communion services are celebrated half-yearly at each of several different centres by the leaders of the 'independent' Churches, and since they are unable to obtain wine, sweet tea or a light beer are used instead.

The members of Ngemela's Church contribute to buy a bull and rice and beer, and share a feast together after a communion service, and it is alleged by outsiders, though stoutly denied by members, that these are 'love feasts' at which members exchange wives,[1] to show that they are 'one body'. The African National Church also holds feasts after services and some outsiders say these too are 'love feasts', but outside opinion on the African National Church's feasts was much less unanimous than about Ngemela's feasts. It is certain that in Ngemela's church men and women drink sitting together in a manner not conventional among the Nyakyusa. Members of the mission Churches spoke of members of the independent Churches as living 'just like pagans' and averred that, despite their polygyny, their members ran off with other men's wives and were scarcely disciplined for doing so.

It is also clear that the would-be members are baptized almost immediately, with no period of testing and instruction such as is insisted upon by the mission Churches; that very many of them are members who have been suspended by other Churches; and that the 'pastors' have no special training for their task.

Nyasuru's church attracted more educated people than did Ngemela's and, in terms of Dr. Sundkler's classification,[2] his was a typical Ethiopian Church with its emphasis on African nationalism. Ngemela, the son of a minor chief, behaved much like a chief and attracted the less educated. He emphasized 'washing' —baptism by immersion—and repentance, and he was peripatetic

[1] This is also alleged of the Watch Tower in Northern Rhodesia. cf. Ian Cunnison, 'A Watch Tower Assembly in Central Africa', *International Review of Missions*, xl (1951), p. 467.

[2] B. G. M. Sundkler, *Bantu Prophets*, Lutterworth Press (1948), pp. 55-9.